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THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

Published monthly except July and August
by the
AMERICAN-EUROPEAN FELLOWSHIP
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VOLUME XVII

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BELIEVING PRAYER

At Thy dear feet, once pierced for me
With cruel nails, upon the tree,
I lay my life, for use by Thee,
Henceforth to know no anxious care;
My sole resort, believing prayer!
No worry, lest my work be stayed;
No hurry, lest I be delayed
By haste, to prayerlessness betrayed;
Not careful to be praised of man,
But only to be taught Thy plan;
What Thou wilt have me do, I can.

—*Arthur T. Pierson.*

THE EUROPEAN HARVEST FIELD

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We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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DEVOTIONAL AND EDITORIAL

Failure and Recovery

By P. W. Philpott, D. D.

54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

Luke 22: 54-62.

THE Bible never attempts to hide or excuse the faults or sins of its favorite characters—even though it be Abraham, "the friend of God;" or Moses, the man who "talked with God face to face;" or David, the "man after God's own heart;" or Peter, the leader of the twelve. The story of their sin and shame is written with a baldness that is startling. It is very evident that the Scripture is not given to display human virtue, but rather the marvelous grace of God. Hence, the picture is of man as he really is; and then, on the black background of his failure and shame, God spans the bow of heavenly mercy and love.

The story before us in this Scripture is of Peter's fall and restoration—a shameful failure, we must admit, but a most glorious recovery. Indeed, the high point of this story is that Peter was fully and completely restored: "Where sin abounded, grace did much more abound."

I

In this connection, there are some things to be said on behalf of Peter, some extenuating circumstances to be considered. He was the outstanding personality of the twelve apostles. His name appears in the gospel story more frequently than that of any other man. The Lord spake to him more often than to any other. He received more praise—and more blame—than any of the apostles. He was rebuked and reproved more

pointedly than any of the others. But he had a keen sense of sin and of his own unworthiness, and with all his faults he was a very lovable character.

In considering his failure, we must not overlook the occasion. It was the world's darkest night, the night when men laid unholy hands on the Son of God and led Him "as a lamb to the slaughter;" the night when they "plucked out his beard" and "crowned Him with thorns." "Be ye come out, as against a thief, with swords and staves?" said Jesus unto the chief priests and the captain of the temple. "*This is your hour, and the power of darkness.*" That night Satan was given divine permission to do his very worst, and his purpose was two-fold. He would kill Jesus, the Christ, and he would bring about the downfall of Peter. "Satan hath desired to have you," said Jesus, "that he may sift you as wheat." Before we judge the apostle too harshly, let us consider if we would have stood up any better than he did under those conditions.

In his second letter to the Corinthians, Paul warns the believers lest they give Satan an advantage over them. This is exactly what Peter did. *He gave Satan the advantage, first, by his self-confidence.* Had Peter been less sure of himself that night, he would have been more secure. Probably Paul had Peter in mind when he wrote these words, "Let him that thinketh he standeth take heed lest he fall." When Jesus Christ told the twelve that they would all forsake Him in the hour when the shame and sin of the world should come upon Him, Peter meant it when he replied, "Lord, I am ready to go with thee, both into prison and to death." He meant that! I believe he was prepared to fight the whole company of Christ's enemies that night with a little sword that he had concealed beneath his flowing garment. Indeed, the first thing that offended Peter was Christ's rebuff: "Put up thy sword into the sheath." That was a hard thing for Peter to do. He could not take the rebuke. Not many of us can.

Years after, when the apostle was an old man, he gave some good advice on this point. Possibly he had in mind his own experience when he wrote: "God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time; casting all your care upon Him; for He careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith." The trouble with most of us today is that we are too big for God. We are too strong —we know too much—we have too much confidence in the flesh. "When I am weak," says the apostle, "then am I strong."

"When my own resources fail,
Then His power shall most prevail."

Then, Peter gave Satan the advantage by his failure to pray. "Pray that ye enter not into temptation," said the Lord, as they came into the garden. If ever a man needed to pray, it was Peter that night. We frequently hear it said that prayer changes things, and that prayer makes a difference. I wonder how much difference we believe it makes, how great a change can be effected through the ministry of prayer! It might have meant that night the difference between defeat and victory, had Peter waited upon God as the Master admonished him to do. I know this, that during the nearly fifty years of my ministry I have suffered some defeats, and I can trace a great many of them, if not all, to prayerlessness, a failure to pray.

I do not think the Master was soliciting the prayers of those three apostles in the garden on His own behalf. He wanted them to pray for themselves that the temptation might not enter into them. Remember how that story reads. He, the Christ, went "a little way further" and fell on His face and made intercession with strong crying and tears. We are told that He prayed the same prayer three different times: "If it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." In answer to His prayer, the cup did not pass from Him—but something did happen. An angel came and strengthened Him. I sometimes think that when I get to heaven I want to find that angel who comes in the hour of some great trouble in answer to prayer and gives us extra strength to drink the bitter cup, or to meet the fiery trial that has come to try us. I wonder what would have happened had Peter watched and prayed. Possibly that angel would have paid him a visit, also, and given him the strength necessary for the ordeal that awaited him. "Men ought always to pray and not to faint."

He gave Satan the advantage by mixing with the wrong company. He drew back, and walked afar off from the Master. When I read that, I know that Peter is going to get into trouble. He is the kind of man that must keep close to Jesus or he will stumble and fall. "If any man draw back," saith the Lord, "my soul shall have no pleasure in him."

Next, we see him in the seat of the scornful. He sat down with the enemy by their fire to warm himself. In that atmosphere, it is difficult to confess Jesus Christ, and it is easy to deny Him.

The other day I was reading the story of Belshazzar's feast, in the book of Daniel. A new thought came to me. You remember that that feast was prepared for all the leading lords and ladies of the land, and a thousand or more of them were present. At midnight it was a drunken revelry. They brought in the great vessels that Nebuchadnezzar had carried away from the temple in Jerusalem, they filled those vessels with wine, and drank toasts to their heathen gods. Then suddenly a hand began to write something on the wall. There was great fear and consternation. Belshazzar's knees smote together. He could not read that writing. He called on the wisest of his great men, but not one could interpret those words. It was God's writing. There was a man who could read it and tell them just what it meant, *but he was not at the feast.* That is the reason he could read it. There are some places Christians cannot go and keep their testimony. There are some things Christians cannot do and retain their influence for God. "There is a man that can read that writing," said the grandmother queen. It was Daniel, but they had to send out and find him and bring him in.

The call of Christ is not only to heaven—it is to separation: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and

will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

II

But Peter found his way home again, and just as there were several steps that led to his downfall, so there were contributing causes to his restoration. The story of Peter's failure is told by each of the gospel writers. Three of the evangelists associated his repentance with the crowing of a cock, but Luke gives us another cause: "The cock crew, and the Lord turned and looked upon Peter." It was that look that brought about the change, that sent him out with a broken heart.

It was a look of knowledge. It told Peter that Jesus Christ knew all that had happened. "And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him." Is it not rather remarkable that all this was taking place while Peter sat with the soldiers out in the court beside that fire? And yet, in spite of this, the Lord Jesus heard and knew all that transpired. He is a discerner of the thoughts and the intents of our hearts. He knows all we do; He hears all we say.

It was a look of pain. Nothing had so hurt the heart of the precious Lord that night as the denial of Peter. The spitting and the smiting of the enemy did not give Him half the pain Peter's denial did.

It was a look of pity. There was anguish in it, but not anger. It was full of compassion and yearning love. It said to Peter, "I know all that has transpired, but oh, Peter, I am praying for you that your faith fail not."

I noticed the other day, when reading the first chapter of John, that when Andrew brought his brother to the Lord, the Master turned and "beheld Simon." It is the same word that you have in this connection. Peter had seen that look before, and now it broke his heart. He "went out and wept bitterly." We know that everything will come out right with Peter—it always does when we feel the shame of our sin and failure, and turn our eyes upon Christ. "A broken and a contrite heart, O God, thou wilt not despise." "Like as a father pitieth his children, so the Lord pitieth them that fear him."

Luke tells us that when the Lord Jesus looked, "Peter remembered the word of the Lord"—he remembered that Jesus had assured him of His prayers. Satan would have us forget the word of the Lord in the hour of our defeat, forget the word that assures us that when we sin "we have an advocate with the Father, Jesus Christ the righteous." The very same Christ that prayed for Peter "is even at the right hand of God, who also maketh intercession for us."

There was another member of that little company who "went out" that same night, but not as Peter did. Judas saw his sin in the lurid light of an awakened conscience, and he went out and hanged himself. Peter saw his sin in the light of the loving look of a pardoning Lord, and went out to repent and to be restored. For Judas there was remorse and despair: for Peter, repentance and recovery. Would God tonight that I could help those who have fallen by the way, overcome by some sudden temptation, who have gone down to defeat. But I want to read you the words of Another,

that are full of assurance and comfort: "But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

One thing is sure, Jesus Christ intended that this picture should teach us that, though we go down into the far country and forget God, He never forgets us. The plain teaching of this parable is, He waits and watches for our return. "He was moved with compassion," and "he ran." In the dignity of a great love, he ran to meet his boy. That is Christ's picture of God, and it teaches us that no matter how low we have fallen, how far we have wandered, the Almighty is waiting to receive us with the eagerness born of compassion. Come to Him now.

WORD STUDIES IN THE OLD TESTAMENT

THESE are a series of Studies written and published by B. A. M. Schapiro, a Hebrew Christian scholar. The late Dr. I. M. Haldeman said, concerning the author's writing, "Under Mr. Schapiro's skillful pen, each word in Holy Writ blooms and blossoms out like a flower." The late Dr. Robert Dick Wilson gave this testimony: "The 'Word Studies' will be of untold help to many. It is scholarly as well as unique, filling a long-felt want, giving us the Rabbinical angle on the Old Testament."

The Studies are gotten up in attractive form on art paper, each volume containing twenty-eight pages, size eleven by eight and a half inches. Three volumes have been issued and it is hoped the fourth volume will soon be on the press.

These may be ordered from the Fellowship Office at 50 cents per volume, postpaid.

MISS CHRISTOFFERSEN is planning again this season for her work with the Jewish children and mothers. She will take them in groups to our property at Radost. This gives a wonderful opportunity to minister the gospel. An article by Miss Christoffersen telling of this work will appear in the June issue. Pray for her and this work.

"They Rehearsed All That God Had Done With Them"

By Jean Rhode

IN ORDER to stir up our remembrance in regard to some of that which the Lord has done through our humble instrumentality in Poland, I thought it well to give you a little rehearsal at this time. This is also what the apostles, Paul and Barnabas, were led to do, for in Acts 14: 27 we read the above statement. May the Lord be glorified thereby and we encouraged to go on in His strength!

Miss Grace E. Mott and I were called to Warsaw, Poland, in answer to the earnest prayers of a small group of believers in that land. We arrived early in 1929 and were met by those who had prayed us out. These friends were then conducting a small Bible training school in a village outside of Warsaw, called Radost, and also a mission hall in Warsaw. As it was impossible for us to be taken into their work, we located near them in the village. Here we continued our language study, and prayed that God would show us how and where to begin.

Soon our friends, being eager to help, conducted us on trips to Warsaw. This is the capital of Poland, and has a population of over a million people. About four hundred thousand of that number are Jews. It was to the sadly neglected women and children of this people that the Lord had called us. We soon discovered that no one was evangelizing them, and nothing, so far as we could learn, had ever been done to bring the gospel to these poor ones. We were pioneering.

We found the Jewish quarter in one corner of that city, and these people packed into it like sardines in a tin can. Large families, ofttimes including grandparents and relatives, even two families and more, are located in one room. Conditions are indescribable. Dark, damp cellar rooms and small attic places are packed. In one factory room we found about ten families living, each family in a small space separated by curtains only. One stove at the end of the room, on which all of the people cooked, sufficed them for conveniences. Outside, in the dark, narrow courts, through some of which the open sewerage still runs, the children of some 30, 40, or 50 families, residing in one of these houses, play. There is no such thing as a blade of grass,

Fresh-air Group and Workers at Radost (1931). (Misses Mott and Rhode at Left).

THE HOME AT RADOST

shrub, tree, or flower to be seen in them, but there is plenty of dirt. The other choice for recreation is the street, which is worse. There are several small squares and parks some distance away, but few of these little ones have seen them often.

Most of these Jews are frightfully poor, and many are literally starving. From good authority, I have learned that the government taxes them as much as four times the amount to be paid by a Pole for the same things. They are not given, and cannot secure, work. One way in which the results are tragically and openly manifested is by the number of young girls and women in the streets. Nothing to speak of has been done as yet to give these the gospel, though some tracts and Gospels have been distributed among them, and prayer has gone up for these unfortunates.

After some time, the leader of the Bible school said he would be willing to place the house at Radost and its equipment at our disposal during the months of July and August. Many of the students went home to help in the fields, while others did colportage and evangelistic work in the towns and villages during these months. He further suggested that we try to bring a group of the poor children from Warsaw to this healthful spot for a holiday of a week or so. Our own allowances had not been guaranteed by the American-European Fellowship, but the suggestion appealed to us, and we began to pray about it. Several letters were written home, asking our friends to pray with us, and the Lord, being in it, spoke to the hearts of His people. Enough responded to enable us to make a good beginning.

It was the ninth of July, 1929, when we brought our first group out to Radost. There were 16 girls, who thought they had come to Paradise. It was a touching scene to hear and see them. After having been shown the beds in which they were to sleep, they put their pitiful belongings on them and exclaimed at the wonder of it all. At home, many did not sleep on beds; others, with many together in a narrow one. They could hardly believe that each was to have one for herself to stretch out in. The first day was a never-to-be-forgotten one for the girls and for us. How we did praise the Lord for the privilege!

Our very first ministry to these children was a physically personal one. The nice, clean beds could not be soiled by these poor, neglected, little

bodies the very first night, so they had to be bathed. The heads, which were literally alive, presented a problem, but the grace of our blessed Lord was sufficient and all were cleaned. After several days of such care, together with plain, wholesome food, we had different children in our midst, and our spiritual ministry was being benefited. A regular daily schedule, in which devotions, Bible stories and messages, memory work, and hymns and choruses had their place, was followed. There was also a recreational program. The little ones, quieted and strengthened, became more apt to learn and retain the passages of Scripture.

However, it was not without misgivings that the parents had entrusted us with their children. They had been warned that missionaries kidnap, baptize, and brand crosses on the bodies of the little ones. It was because of their extreme poverty that such an unheard-of thing as entrusting Jewish children to missionaries, became possible. "Man's extremity is God's opportunity" still. Considering that the parents signed a statement to the effect that they permitted us to teach their children the New, as well as the Old Testament, it was a wonder indeed. Several days after the admission of the girls to the school, some of the parents, friends, and relatives, being uneasy, took the twenty-four-minute train journey to the Bible school to reassure themselves. It was a pleasant surprise to them when they saw how much better their children were cared for at Radost than they had been able to care for them at home. Some tried to show their appreciation by kissing our hands, according to the custom, but this we did not encourage. Before the two weeks were over, requests came from most of the parents that we keep their children longer. But this was impossible, with a group of twenty boys ready to be admitted.

The two weeks of Christian teaching and influence meant much to most of the boys. Their ideas of, and attitude toward, Christ and Christianity, changed completely. They, like the girls, responded to all that was being done for them, though they, too, were a problem at first. Prayer surely changes things! Most of the boys would gladly have stayed on with us, but room had to be made for others.

A group of twenty-four girls was made possible right after this, and then a group of mothers and babies. The Lord, doing the exceeding abundantly, had made a beautiful beginning possible.

In the fall, this work was followed up in Warsaw. As we visited the people, other doors opened. Neighbors and friends had been told of the kind-

Miss Rhode and Eight of Her Jewish Children

nesses received. Confidence had been gained, and we were welcomed by many. Some of our children were seen in the courts, playing missionaries and teaching their little playmates the choruses and portions of Scripture learned. The use of the Hall in Warsaw part of the time was now granted. To show our readiness to cooperate, we had the badly needed repairs and renovations made. Then we settled to live for the winter. A Sabbath school for mothers and children was organized, classes for young people in English, and classes in sewing were begun. Abundant opportunities for personal work, visitation, and tract distribution were ours. Though we had had no station to which to go, the Lord had gone before and had prepared the way.

When we first distributed tracts in the shops and market, we were astonished at the eagerness with which they were received. When a tract was given to one, a number would crowd around and stretch out their hands for a copy. I have seen one tract passed on to several people and read by each one in turn. With the small gifts we continued to receive, the rent and taxes of the hall were paid, and a number of good tracts were translated and printed. One pamphlet of the fifty-third chapter of Isaiah, with a short explanation and application to our Lord Jesus Christ, was received with enthusiasm by older workers and colporteurs for wide distribution. Reprints had to be made, so that some twenty thousand of them went into different parts of Poland. It is better and cheaper to have this work done in Poland. The educated Jews have grammatized their Yiddish and have put it into a new orthography, which is known as their literary language. The old German style, now so generally used by other countries in printing Yiddish tracts, is resented since Hitler's time.

During the second and third summers, our ministry in Radost continued, and the lure of this lovely spot in the country knew no bounds. We were sorry that there was neither time nor equipment for all who begged to come. Upon the work in Warsaw the blessing of the Lord rested, also, and it grew in spite of opposition. In time, a third work among the Yiddish women and children was begun in the ninety per cent communistic town of Falenica. Here, in the beginning of their evangelistic efforts, our friends were greeted with sticks and stones; broken noses, bruised bodies, smashed windows, etc., had to be suffered. The police, unable to cope with the situation created by the godless ones, welcome the missionaries. This, too, is miraculous, since the government is far from pleased with us. But, when the Lord begins to work, who can hinder Him? Surely the blessing of God was upon the efforts made to evangelize His people.

After some time, a new need presented itself to us. A number of destitute children, who had been faithful in visiting the mission in Warsaw, were threatened with the horror of having to go to the poor-house. As we prayed and looked to the Lord, He laid upon our hearts the need of a permanent home for destitute children. Then, while we continued in prayer for a house in which to begin such a ministry, He worked things out which gave us the Bible school at Radost with its equipment for it. What privileges and opportunities were ours!

With the privileges came greater responsibilities and oppositions. To look to the Lord in fervent prayer for the supply of all our needs and not to go beyond our income, was our part, also. He had been faithful "hitherto," and "henceforth" we could trust Him. For the summer work, God had raised up special friends, and capable and faithful native helpers, also. How we praised and thanked Him for the dear ones in the homeland whom He had called to stand with us in prayer and encourage us with their support! May God richly bless them and keep them!

Soon after we had been given such responsibilities, the Lord saw fit to allow us to be tested to the uttermost. The enemy's attacks had been varied and numerous. Indelible impressions of wicked and unreasonable men who had committed cruel murders were forcibly brought to my attention from the very first. Frequent attacks were made upon my body, also. After several cases of blood poisoning, two attacks of angina, and two of influenza, which brought on severe hemorrhages, my life was despaired of. Our prayer lives were attacked, also. The Jewish press and leaders raged and threatened. We were besieged from within and without. It seemed as though all the forces of Satan were launched against us. A forward ministry became possible only in the very face of the roaring lion. "We are (were) troubled on every side. yet

not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (II Cor. 4:8-9). "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God . . . who delivered us . . . and doth deliver: in whom we trust that He will yet deliver" (II Cor. 1:9-10).

Miss Mott graciously suggested that, since I was still so frail physically, I should remain in Radost to look after that end of things, while she would take up the work in Warsaw during the winter months. She was desirous of saving the more than two hours of daily going back and forth. By this time, we had made our home in Radost, but she could not be persuaded to remain. After praying much about it, she felt led to take up her living quarters in the Hall in Warsaw. She was there only a few months when Satan made a violent attempt to end our ministry. Cruel and unreasonable men gained her confidence and were admitted to the mission while she was there alone early one afternoon in April. They slew her by cutting her throat.

It was a very great shock. We were dazed, and subjected to the suspicion of the police during the whole of their investigation, which lasted for months. They vowed they would close our doors. But the Lord did not permit them to do that. His grace and strength were sufficient or we could not have borne it. His presence was real and He enabled us to gather the frightened little flock into another mission, where He sweetly comforted us.

During the year and a half which followed, the conflict increased. Then, in answer to our earnest petitions that the "Lord of the harvest" would thrust forth laborers into His harvest field, He sent us Miss Christoffersen. She is there now, building upon the foundation, and is doing a work which rejoices our hearts. You have her letters and articles in THE EUROPEAN HARVEST FIELD, telling you how wonderfully the Lord is continuing to bless the ministry. "If this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5:38-39).

In closing, please let me give you a few prayer requests:

1. Other workers. Miss Christoffersen is now alone except for native helpers. We have had the application for some time of a Moody graduate, who comes highly recommended. We should be so glad to have her help us. I have not fully recovered from a complete breakdown, but should like to return soon, if sufficiently strengthened and the Lord willing.

2. A new hall. We have outgrown the old one. Miss Christoffersen is burdened about it.

3. The continuance of the home for destitute children. This was discontinued when I had to leave the field.

4. Repairs and equipment to make the home possible once more.

5. The continuance of the work in Falenica. This was made impossible soon after Miss Mott's death. Miss Christoffersen has now taken up this work again. Please pray for it very specially.

6. Miss Christoffersen's health and safety.

7. Remember the fresh-air work at Radost this summer.

JEWISH BOYS READING NEW TESTAMENT

FOR LONELY LIVES

Your life and mine has got its lonely aspect. I think I know what it is to be the only Christian in a station, the only lightbearer in dark circumstances, and what it is to be alone. Of the people, there was none with Him; His own forsook Him and fled. There is about Jesus a poignant solitariness, and He passed through that in order that He might understand what it is to be lonely, and to become the companion of the solitary, that none of us should walk alone.—*Rev. John Macbeath.*

Called to Higher Service

By John Dr. H. Wilkinson

IN NOVEMBER, 1919, the Rev. and Mrs. R. W. Hill left the United States for missionary service. Their objective was Russia. A considerable portion of the journey was made by boat, and by the time they reached Constanta, a Rumanian port on the Black Sea, Odessa was menaced by the Communists. Many responsible persons urgently dissuaded them from continuing the journey and, waiting upon God, they felt constrained to disembark at Constanta. Subsequent events proved the wisdom of the step.

After some work in Constanta with the American Red Cross, they proceeded to Bucharest. From this point there opened up a ministry amongst the German-speaking inhabitants in the capital and in various parts of the country. God's evident blessing was experienced in the evangelistic witness given.

At the close of this period, the possibility of getting into Russia seeming to be more and more remote, the question was very definitely faced before the Lord as to whether it was His plan for His servants to remain in Rumania, or to return to the United States. They received assurance to do the former. They faced the difficulties, of which there were many, including that of language, and, after further itinerant evangelistic labour, settled down eventually at Siret, in the Bukovina. There they witnessed amongst Germans, Rumanians, Russians, Poles and Jews.

It was while they were in Siret that Mr. S. H. Wilkinson, Director to the Mildmay Mission to the Jews, corresponded with and visited them. In the latter part of 1928 they became associated with this Mission, which from now on shared their support with the American-European Fellowship. Every week, for a day or two, Mr. Hill would visit Cernauti, the capital of the Bukovina, 25 miles distant, with its great population of 80,000 Jews and a considerable number of Ruthenians. Mr. Hill supervised the work, first of Mr. M. Richter and later of Mr. I. Schnapp, resident in that city, testifying to its Jews of Christ.

In the summer of 1935, our friends left Siret and moved into Cernauti itself. Soon they secured a very suitable hall, had it put in order and cleaned, and began to develop the witness still further. It was my privilege and joy to see these friends and the work in Cernauti in September of last year. On the 24th of that month I reached Cernauti, and in the subsequent week saw the work in all its phases and participated in it.

A precious memory is the sweet Christian atmosphere of love and kindness I enjoyed under our friends' roof in Strada Mircea Voda laterala 10-11. There was one grief. Our friend was suffering, and had been suffering for a considerable time, physically. Recently he was taken suddenly ill and was operated upon for acute appendix trouble. It came as a great grief to learn a little later that he had been taken from us on the 6th of March, though we knew that for him it meant freedom from all pain and heartache, and perfect rest in his beloved Lord's presence.

Mr. and Mrs. Hill and Richard

Our friend's frank and hearty personality was a great tonic. He was greatly aided by his devoted and missionary-hearted wife. Through their labours, bodies of evangelical Christians were formed, and the work became widespread. At an early general conference, which he attended, there were 100 believers representing about ten churches. Twelve years later, at a similar conference held in Ploesti, there were 750 believers present, representing about 150 churches. On that occasion, 600 partook of the Lord's Supper; and at a local conference held at Siret, over 250 did so. Our friend had a warm heart of love for the Jews, and, as indicated, took constant personal share in evangelizing them.

Mr. and Mrs. Hill placed their son, Richard, at a school in England, where he still is. He is an earnest Christian and has shown keen interest in the evangelistic work in which his father was engaged.

We are privileged to read and pass on the following from Mrs. Hill:

"God in His mercy and tender love went before us and raised up, in this strange land, friends for us in the hour of need. You will remember the young Dr. Tepperberg, whom you met in the meeting when you were here. He is doing a year's service in the hospital, and hopes in two years' time to go out to China as a missionary. When our regular doctor brought the surgeon here, he looked at me and said, 'Do you know Tepperberg?' I said, 'Yes, indeed, he is our friend.' Then he said, 'I will send him to you and he will take charge of everything.' Within half an hour, Dr. Tepperberg was here and took full charge. He took my dear one to the hospital and arranged all the details. Dr. Papp operated. Other doctors were called in, and they did all that loving human hands could do. I nursed him during the day and Brother Hamaliuc nursed him during the night. He suffered much pain. After he passed away, he had the sweetest smile on his face that I ever saw. All who saw him said the joy of heaven was stamped on his dear face.

"We took him to Siret and laid him out in our own little house, where he was surrounded by the workers and loved ones until Sunday morning at 11.00 A. M., when we took him to his last resting place. Siret has never seen such a funeral. The whole town came out, and on all sides one heard crying and words of love. The believers from all around numbered into the hundreds.

"All that was done for my loved one in the hospital was done gratis. They would not allow me to pay for anything. I shall never in my life forget the love and kindness shown us. I know that he is with Jesus, and that his work here was finished, and I praise God that He spared him and shortened the period of his suffering."

The Lord comfort the widow, the son, and all the hearts sorrowing through this Home-call, and preserve and bless the work in Siret, Cernauti, and district, now bereaved of its head.

—From *Trusting and Toiling.*

THE HOME-GOING OF OUR DEAR BROTHER HILL

By Ilie Hamaliuc

(Roumania)

THE Lord has permitted us to go through much sorrow and trouble during these last few days. Our brother's last suffering was very severe, and his home-going came unexpectedly. During the past year he had suffered very much from calcification and diabetes, and for that reason was not able to attend our meetings regularly.

When I came to minister at the meetings in Cernauti on March 1st, I found our brother sick in bed. It was dreadful to hear the doctor tell us on Monday, March 2nd, that our brother had appendicitis, also, and that he must be taken to the hospital at once. They operated immediately, but because of the diabetes, not much could be done, though we had a good Christian doctor, Dr. K. Tepperberg, and he did all he could. Through this doctor's influence, we had liberty to visit the hospital at any time. Our Sister Hill was with him all day long, and during the night I took care of him. The dear Lord gave our beloved Sister Hill strength to bear her burden. On Friday, March 6th, at 10.00 A. M., his spirit went to be with the Lord, whom he loved and faithfully served.

He was a true shepherd to us, and a teacher of the Word, ready always to help spiritually as well as materially. Even the people of the world honored

and looked up to him. The following is a translation of an article which appeared in the *Czernowitzer Morgenblatt* (newspaper):

"REV. R. W. HILL. From Siret they write us: Today we buried the best and noblest man, who lived in our midst. He was a loving husband and father to his family, a true friend to his friends, and one who stood ready to help his fellow men at any time. He came to Siret as a missionary of the evangelical faith association.

"Rev. Hill's faith and love for his fellow men was not in word only, but in deed and truth. Hundreds of people loved and honored him and went to his burial. His remains are covered with earth, but his memory shall continue to live with us, for no one else earned so well as he the title, 'Amor ac deliciae generis humani.' Ing. T. T. Goldhammer."

He had requested that his earthly remains be taken from Cernauti to Siret, as we have our own cemetery there, which Brother Hill had helped us to secure. The funeral was on Sunday, March 8th. Many brethren and sisters came from the towns and villages, and hundreds of people witnessed his burial. No one had ever seen such a large funeral in Siret. Someone said there were over 2,000 people following his coffin. The funeral procession was about one kilometer (1000 meters) long. The most wonderful part of it is this, that so many people heard the gospel, as some of them never came to our meeting hall. The message from God's Word was given in German, Roumanian, and Ruthenian. The Lord gave special grace to the speakers, and many of the people listened with tears to the message of salvation. May our faithful Lord bless His Word, that it might bring forth much fruit for His honor and glory!

LATER WORD FROM MRS. HILL

(Roumania)

I AM returning to Siret on the 2nd of May, and will assist there until after the conference, May 30th and 31st. Then, God willing, I shall go on to England early in June, where I shall rest and wait upon the Lord for light and guidance as to what He would have me do for the future. I want to be in the center of God's will.

Thank you so much for your cooperation and prayer help. At present there is nothing to be done but to look above for wisdom. If the Lord shows me that it is His will that I should return here and labor on, I shall say, "Yes, Lord, Thy will be done."

The work here is going on nicely. Today we had a good prayer meeting. A week ago Thursday, we had Rev. Ellison from Bucharest with us, and for Sunday, Brother Costi is coming in. The meetings are well attended and I feel greatly encouraged.

REACHING CHILDREN

By Eugene Nagy

(Hungary)

MAN'S official spring has not come as yet, but the Lord brought it along, nevertheless, and yesterday I resumed my open air gathering at the barracks, situated on the outskirts of the city. It was a beautiful afternoon of sunshine and mild temperature, and your hearts would have rejoiced to see the sudden gathering together of the children, and hear from a distance their cry of welcome, as they spied me coming on my bicycle. By the time I had reached the spot, a group of adults, both men and women, were also on hand to hear the gospel story. The boys and girls sang in Hungarian, "Blessed Assurance" and "Hark Ten Thousand." Then followed a fifteen-minute talk to the children on Temptation and the Victorious Life in Jesus Christ, which was followed by a talk to the adults based on Romans 8: 28.

These people are exceedingly poor and are housed in the barracks, rent free. Many of them are atheists and will have nothing to do with either Catholic or Protestant clergymen, so they do not venture to come near. However, they gladly listen to the Word as I present it. In connection with my work among them, I rejoice because of the blessed truth of Isaiah 55: 11. Before closing the meeting, Scripture verses are repeated, and the Gospel of either Matthew or John presented to each awakened soul, on condition that they promise to read and study same with devotion.

I rejoice, give thanks, and praise the Lord that, notwithstanding my limited means, He has graciously cleared the way for the printing of my "Addendum" to my former work on what I regard as a very important Christian social problem of our day. In a few days the printer will deliver these booklets, and they will then be mailed at once to a carefully selected list of devoted Christian brethren and sisters, for the purpose of establishing mission

circles under the name of "Lovers and Ministers of Christ." These circles are to be organized on undenominational lines, the one condition essential for membership being a full-hearted love for and devotion to Christ, from which, as a natural sequence, will follow Christian conduct toward our neighbor and sacrificial service in his behalf. Please stand with me in prayer for this work.

A mission is now located in the house of the Hebrew Christian brother of whom I spoke in my last letter. The room is neatly arranged, but I fear it will prove too small. I preach here twice a week, at the request of my Hebrew friend, and on Sundays he leads the meeting. The room may be small, but the testimonies given, the Christian spirit and prayers of the gathering, bear witness that the influence of our circle reaches far beyond the walls of our small meeting place.

The work in the fields and farms will soon start and, trusting in the Lord, I believe there will be an even greater harvest for Christ among the farm hands than there was last year. I trust the boys who are tending flocks of sheep, and the girls, with their geese, have not forgotten me, but will give me the same welcome as last year. Oh, friends, they are most precious little souls to me! Their innocent faces and attentive listening to the gospel bring home anew the wonderful truth of our dear Lord that we must become like them if we would enter the kingdom of heaven. Pray for my work, especially among the children.

Deep Appreciation

By Mrs. Pauline Nikoff
(Bulgaria)

THE need of the present day is for self-sacrifice, in order to solve all the social and church problems that confront us on every side. One has said, "An ounce of help is worth a ton of sympathy." This man knew that feelings, without Christian action, harden the human heart. We read in the Bible: "Bear ye one another's burdens and so fulfil the law of Christ." We can serve our Master, Jesus, when we are filled with His spirit of sacrifice and loving help, when we do for those in need what He did for them in His day, and when we sustain the cause for which He lived and died.

It is true that to abate the causes, which continually recruit the standing army of the miserable, is the first duty of Christian society. But, since the army already exists all over the world, there is an obligation which every civilized man and nation feels—to try to meet by charity the necessities of those who under existing conditions are unable to maintain themselves. In other words, both individuals and nations try today to give to the poor all possible aid in life.

In Bulgaria, the National Charity organization finds itself in the first steps of its formation. This is due to many political, social, economical, and spiritual reasons, which have hindered its proper and full development. Let our good American friends remember that little Bulgaria, since her liberation, has had only fifty years of independent national life, and that during these few years she has been forced unwillingly to lead several wars, in order to retain some of her high national ideals and, above all, her independence. We are not yet far removed from the time when all the charitable work which was done in the country consisted merely of almsgiving, temporary material relief or financial support. We could not even imagine a governmental charity organization. The best work done then was by the noble Anglo-Saxon nations—the United States of America and Great Britain. Through their different Christian relief organizations and missionary Boards, thousands of most unhappy, miserable refugees from Macedonia and Armenia, and poor people of Bulgaria, were sheltered, clothed, and fed, the sick people cured, and the suffering relieved. By their own splendid example and in their Christian missionary schools, they gave the first solid principles of properly organized Christian charity work. Their philanthropy was based on Christ and was most successful.

Perhaps the readers of the magazine will be interested to know that from one of those American schools came a gifted man—Mr. Radeff—who, with his first-rate abilities, recently developed the social charity work in Sofia in the best modern way, with splendid results. Under his wise supervision there were opened the first social settlements, asylums, orphanages, homes for old people, nurseries, etc. His chief aim in organizing the charity work was not primarily to defend the weak and protect society from an army of demoralized beggars, but to furnish the poor with the proper kind of aid, which would set them once more upon their feet

and help them get out of their poverty. He possesses the right Christian spirit and outlook for the great work, which he was fortunate to receive as a student in a missionary school.

During the month of December, 1935, I received the glad news from our office in Philadelphia that they had sent three packages of second-hand clothing for our needy ones. I was glad, but at the same time I was sorry, because I knew that it would be impossible to free them from the custom house in Sofia. However, first of all, I went to Mr. Radeff and asked for his aid in the matter. He promised that he would do all he could. During the month of January, 1936, I received from the custom house a notice that the packages had arrived. The custom houses in Bulgaria are very strict. All goods, whether second-hand or not, are charged with high duty—the law makes no exceptions. We tried, with Mr. Radeff's aid, to free them, but all our efforts were unsuccessful. The only way to free them was through the Bulgarian Red Cross, which alone has the right to freely receive clothing free of duty. The Red Cross was ready to take the clothing, but they would use it as they chose, and that meant that our poor people, whose great needs we knew, would not receive anything. I did not wish to give all the clothes over to them, so I kept on praying and running from one organization to another all the time.

At last I decided to pursue an extreme course and take advantage of the last possibility. I put in an application, through the Ministry of Commerce and Finance, to the Ministerial Council, which represents our Parliament, and asked them to free the clothes from all taxes and duty and give them to the Charity Director, Mr. Radeff, who, through his agents, distributes to the poor people in Sofia. Before I put in the application, however, Mr. Radeff had given me his honest Christian word that, if I succeeded in freeing the packages, he would give the clothing to me for our own people, the only stipulation being that one of his social workers would be present when they were distributed. Oh, how happy I was when I got the promise that my efforts at last would be crowned with success! The Ministerial Council, by a special decree, freed the clothing and, according to Bulgarian laws, the decree was endorsed by a royal ukase.

Thus, by God's mercy and the good will of our King Boris, I received the packages, and on Wednesday before Easter, in the presence of the social worker sent by Mr. Radeff, I distributed the clothing to our poor friends. They were divided among forty families. A woman, whose father has been a minister of the gospel in Macedonia, came with her five children, the oldest one being fourteen years of age. She did not have any underwear, having on her only a torn woolen dress and a short coat. The children were all naked, too. Oh, what joy and happiness when they all got dressed! They were crying from joy. Another woman, with three small children and a husband out of work, came trembling. I thought that she was ill, but I learned afterwards that she had fainted on the street, as she had not eaten anything for two and a half days. I gave her some food and then some clothing, and with a grateful heart she returned home. Another woman, a widow, two of whose daughters had recently died of tuberculosis, came and told me that her third daughter is in the hospital, dying of tuberculosis also. She is very, very poor. Her heart was broken and she felt that there was no hope for her. I gave her one of the winter coats. This cheered her up a little, and then I talked to her of the Heavenly Father and the new Home He has prepared for all those who love Him. She went home with some joy in her heart.

Oh, dear American friends, I could continue telling you what blessings and joy your second-hand clothing brought to those forty families, but no, I will stop here. I have told you enough—you can imagine the rest. All the time, in the past and the present, you have been our "Good Samaritans." May our loving Lord bless you and give you double what you have given to my poor Bulgarian sisters! In their behalf, and in my own name and that of my husband, I thank you most heartily. The Lord said: "Blessed are the merciful, for they shall obtain mercy." May God bless you abundantly!

"He will never fail us,
He will not forsake;
His eternal covenant
He will never break.
Onward, then, and fear not,
Children of the day,
For His Word shall never,
Never pass away!"

Shoemaker Scatters Tracts

By Charles Lukesh

OUR tract work is large, being spread far and wide, for we are endeavoring to be as useful as possible. The growing correspondence shows that it is not in vain. We just received a card from a colony of Czechs in Poland, thanking us for the tracts, especially so since they were free and even the poorest could have some of them. To hear these expressions of gratitude repays us for all the sacrifice involved in getting them out. Much time is needed for such correspondence—but how could we deny information to seeking souls?

We attempted to gain an entrance to a nearby village through a convert who had formerly lived in that place but who now lives in our town. On three occasions we held well-attended meetings there, and then the local priest decided it was time to put a stop to it. This is a very easy thing to do—he has simply to warn those attending our meeting of the evil results on the part of the church. Only those who know what a "strangle hold" the priest has on the community, can understand that threat. It is more than a "big stick"—the population knows full well what power the priest has. Nor does the case lack a funny side. The priest, in referring to confirmation, was reported to have said, "Let Mary B—— confirm those who go there" (referring to our convert, who had been inviting the people to the meetings). An aerial bomb could work no more effectively. Comparing the reports from other fields, even from heathen lands, we cannot help seeing, from the resultant persecution, that this "strangle hold" is the worst.

Recently, having had a hard day with our "Tin Lizzie," we came to a place where we had been holding occasional meetings for some time. There is no resident priest there, which might account for our ability to do this. Our visit, however, was inopportune at this time. The carnival was being held there that Monday, with a wedding in preparation for the following day, so little could be expected. I cannot tell you at length how impossible it is to make arrangements ahead of time, one of the reasons being that we do not have time to write, for it takes much of it on our part, the people being so slow about answering. However, this time there was a man present from a neighboring place and, without waiting to hear us, he offered to go ahead and invite some neighbors to his place, if we would come. Considering the balky "Lizzie," I said I would come even if I had to walk. We managed to get there, however, and found a nice group of people waiting for us, with more coming in after our arrival. This opening seemed very promising. The people were very enthusiastic and spoke of getting a larger place and having a more general meeting. Knowing the enemy's tactics, we are not surprised that our several communications to them through the mail have not been answered. The reason??

The people themselves would be quite willing, but for the "strangle hold" of the enemy of souls. Here and there are heroic ones who will endure all kinds of pressure and persecution, and it is for this reason that we endeavor to spread our tract ministry far and wide, that we may get into contact with such and help them by providing tracts for furthering the work. We give you a letter from one of these for your consideration:

"Dear One in the Lord:

The tracts you sent me are all fine and appropriate. You want more information about myself—I will gladly send it. It is just a little over a year since I tasted of the grace of God. I saw my own wretchedness, and I laid all my own plans and ideals at the feet of the Lord Jesus. I tasted, but I still cannot understand His love and unbounded grace, because my deeds, before experiencing His grace, were evil. Even now, being bound by the flesh and having so little of real thankfulness, I would merit only punishment.

"Because God loves me boundlessly and, for Jesus' sake, gives me grace continually, I am aroused and constrained to work for Him. I see so many people around me who are tossed about for lack of peace, or in the deep sleep of sin. God gave *me* His grace and He is willing to give it to all. Therefore, I want to be like a guidepost at the crossroads, pointing the way to the grace, joy, and assurance of salvation.

"I entreat you most earnestly to send me as many

tracts as possible. Sometimes I go to the hospital, where I can use them. Then, too, we have well-attended markets here, where I could use 500 to good advantage. I am a shoemaker, and want to enclose them in the shoes given me for repair. I have not much work, so I hope you will not press me for payment. I will send you something as soon as I am able. Please do not be stingy with the tracts."

This shoemaker lives in a more liberal part of this country, while we are in the ultra fanatical part. The battle is a very hard one, but we praise the Lord for it and crave your prayers that God may enable us to continue in this unequal struggle, for the enemy is well entrenched, richly endowed, with all things favorable—while we?? I do not mean to complain, for I do not mind being spent in the Lord's service, since He has let me see the sad slavery of the benighted souls all around us, but *unless our Christian friends help, how can we hold on, to say nothing of expanding?* I leave the question with you.

GOD CONTROLS THE WEATHER

By Philip Manetz

I WILL speak of the glorious honour of Thy majesty, and of Thy wondrous works . . . All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk of Thy power" (Psa. 145: 5, 10, 11).

I received your letter with remittance, for which I truly thank God and all those who sacrificed their gifts for the cause of the gospel of Christ. The blessing of God is shared with the most needy saints and orphans, as the Holy Spirit leads. In all these things may God be glorified (Psa. 146: 9).

We have had a very unusual winter here in Poland, practically none at all, with the exception of a few days. We had damp and foggy weather, with rain, right along. The people suffered considerably in many sections of Poland, especially in Polesie, because of the absence of cold weather. Things got very serious. All the supplies and hay for the cattle and other live stock were exhausted, and there was no way to get more, as most of their hay is in the swamps. Thus, without cold weather, it was impossible to reach the hay supply. The weather bureaus and newspapers were forecasting that there would be no cold weather this winter so the people gave up all hope.

But we who are redeemed by the precious Blood of Christ and refuse to walk according to the course of this world, do not take the weather bureaus and newspapers for our final authority. We turned to the eternal Word of God, the infallible Bureau, and thus we read: "He sendeth forth His commandment upon earth: his word runneth very swiftly. He giveth snow like wool: He scattereth the hoar frost like ashes. He casteth forth His ice like morsels: who can stand before His cold? He sendeth out His word, and melteth them: He causeth His wind to blow, and the waters flow . . . Fire, and hail: snow, and vapour; stormy wind fulfilling His word" (Psa. 147: 15-18; 148: 8). We began to plead God's mercy and sought Him in prayer for cold weather, for we need cold weather here just as much as sunshine and rain. On the night of February 7th, God changed the wind, and by morning everything was frozen. The rivers, swamps, and valleys were covered with ice, the people reached the hay supply for the cattle, and the hay panic ceased. Praise God forever! This only proves how utterly helpless this poor world is without God. "Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance" (Psa. 33: 12).

On week-day evenings we are gathering at 7.00 P. M. in Stara Wies and continuing the expository Bible reading. We are now studying the Epistle to the Colossians. Pray that our gathering to read God's Word may be the means of salvation to many sinners, and that the saints may be edified and built up in the most holy faith, to His praise and glory. The reading of His Word always brings blessing to those whose hearts and minds are open. "Thy Word is a lamp unto my feet, and a light unto my path. The entrance of Thy words giveth light; it giveth understanding unto the simple" (Psa. 119: 105, 130).

The people here observe religious holidays in honor of many different saints. We take advantage of all these opportunities and preach the gospel of Christ, distributing tracts, Gospels, and other spiritual literature. Please ask God's blessing upon the tract ministry.

The progress of the Lord's work in general is slow, because our warfare is "not against flesh and

blood" but against the devil and wicked spirits, who are hindering the Lord's work. "Without Me ye can do nothing." Our service for the Lord avails nothing apart from His presence and power. Our labor resembles that of the apostles, who toiled all the night and caught nothing, but, in the presence and blessing of the Lord, they enclosed a great multitude of fishes. So we go from village to village, toiling all day long and accomplishing nothing apart from His power. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me."

Please continue to pray with renewed courage and faith, in this new year of 1936, for a mighty HOLY GHOST REVIVAL in the church of God. We trust in the faithfulness of the eternal Word of God. "If we believe not, yet He abideth faithful: He cannot deny Himself (II Tim. 2: 13). "For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us" (II Cor. 1: 20). "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is is in heaven . . . Ask, and it shall be given you, etc." (Matt. 18: 19; 7: 7-11). "And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My Name, I will do it" (John 14: 13, 14). These are not the mere words of man, but the words of the eternal God, "who is blessed forever. Amen." Read these Scriptures before you pray, either alone or with prayer groups. Plead the promises on the ground of the precious Blood of Christ. Honor our loving Father by trusting His Word, and He will answer prayer in His own blessed time, according to the faithfulness of His Word.

"O that in me the sacred fire
Might now begin to glow,
Burn up the dross of base desire
And make the mountains flow!"

Please pray for the work in general. Ask God's blessing upon the gospel meetings, as well as the distribution of spiritual literature.

Pray for the young converts, that they may grow in grace. Pray especially for the converted communist, as he does not seem to be showing much progress in the spiritual life. Thank God for answering prayer for his wife. She was very sick, but God graciously restored her. She is a sincere and faithful Christian and shows considerable growth in grace since she first believed.

May the gracious Lord keep us faithful in prayer in these evil days of apostasy!

Some Leaves From A Pastor's Diary

By K. Jaroszuk (Poland)

DURING the month of February, the Lord enabled me to visit 37 Russian families, 4 Polish, and 43 Jewish ones. I held two evangelistic meetings, seven prayer meetings, and in three meetings I assisted in preaching the Word. In order to do this, I traveled 36 kilometers on my bicycle, 55 kilometers on foot, and drove 86 kilometers in a cart drawn by horses. In addition to this, I received callers in my home. I also had personal interviews—with a lawyer, with the son of a rabbi, with the secretary of the Jewish Theological Seminary, and with a Russian orderly. A large amount of spiritual literature was distributed.

Feb. 2. It began to rain early in the morning. As I had been invited to minister that day in the town of Brest-on-the-Bug, I decided to start for my destination on my bicycle, in spite of the rain, though it was 40 kilometers away. When I had covered about half the distance, traveling on roads which were badly soaked with the rain, I became so worn out that I could not proceed any farther. I stopped in a small village, in the home of a brother in the Lord. After having rested a little, I started out again with a local brother for a neighboring village, three kilometers away, where I visited two families, having a blessed talk, until evening, with a Polish family. My host told me that the Catholic priest, when going from house to house, told them that there is no sin, and he asked me to explain how that could be. Because of this

question, I had the opportunity of going through the Bible with them and pointing out many a passage that would give light on the subject. My host was perfectly satisfied with the explanation, and thankful to God. On the way home, I visited a family in another village. They were very glad to see me and asked that they might be visited more frequently.

Feb. 5. Beginning with this day, frost set in and snow began to fall. It remained quite cold until February 27th.

Feb. 9. We had a blessed meeting in my home town. Although it snowed at intervals and there was a strong wind blowing, many were present and we had a joyous meeting.

Feb. 10. I had a blessed talk with the postmaster at the post office. He told me the evangelical teaching is much to his liking. Only one thing, he said, he could not understand, how men can live according to Christian principles when they are surrounded on all sides by enemies. After our talk, he asked for some gospel literature.

Feb. 12. I happened to be at the rooms of the secretary of the Jewish Theological Seminary, with whom I talked on Daniel 9:25 and Ezekiel 38. The teachings there are founded on the Talmud and are not in accord with the Scriptures. When I returned home, a young, intelligent man from Warsaw came to call on me. In passing, he came in to inquire for some Polish literature, which he wished to read, himself, while traveling, and also to offer to others.

Feb. 15. I had an invitation to go to the town of Visoko-Litovsk, where a large meeting was to take place on the following day. I had been asked to come a day previous in order to have a conversation with a Jewish rabbi. Unfortunately, snow continued to fall steadily all day on the day on which I should have started, and I was compelled to stay at home. On the morning of the 15th, I started on foot for the village Velika, ten kilometers away. I had been asked to conduct a meeting there on that day. The wind had covered the road with snowdrifts, and I reached the place only with the greatest difficulty. However, we had a blessed, well-attended meeting. The audience listened most attentively to the gospel message. At the close of the meeting, much literature was distributed, including leaflets for memorizing the Scriptures.

Someone in the audience asked the question, "About whom does the Song of Solomon speak?" The answer seemed to satisfy them. A few young people remained after the service in order to learn some gospel hymns. We spent about an hour with them, during which time our hostess prepared dinner, after which the horse was harnessed to the sled and I was taken halfway home. The road was covered with snowdrifts and walking was very difficult, but the Lord helped me. I was very weary when I reached home, for in some places I had had to walk knee deep in snow.

Feb. 16. My legs refused to obey me, as a result of the previous day's walk, so I was obliged to remain at home and rest.

Feb. 23. It was a very cold day, but, in company with a young brother, I started on foot for the village of Baranki, eight kilometers away, where there had been no meeting for a whole year. Because of the snowdrifts which filled the roads, we could not get there on time, but the people waited for us. The place was filled with visitors, mostly women of all ages. It was a joyous meeting. At the close, Christian literature in Russian and Polish was distributed, most of them being leaflets for the memorizing of Scripture. Those who learn these verses and pass a test, receive a Bible free.

At 3.00 P. M., the meeting being over, I started home alone. I had not covered half the journey when a terrible blizzard came on. I was covered with snow. My strength almost failed me and I feared I would lose my way. I felt anxious, but then I remembered the verse, "Casting all your care upon Him, for He careth for you" (I Peter 5: 7) and I stepped forward, onward. At last I was almost home—only one kilometer remained to be covered. My strength failed completely, my legs gave way, and I could not walk. I called to the Lord, asking for help and strength (Psa. 29:11), and He strengthened me. With darkness coming on and amidst the howling of the storm, I reached home and stumbled into the nearest chair, like one who is mowed down. The roads in our neighborhood were so utterly covered with snow that all automobile connections ceased. The snow in some places was two yards deep. Connections were kept up by means of horses, though with great difficulty.

Feb. 26. In the evening I started for Brest-on-the-Bug, on business for the Lord, going in a sled drawn by horses. I had been invited to come there

long before. The sled bounced up and down over the ridges of snow in the road, as though they were waves of the sea. Every instant it seemed as though we would be thrown into one of those deep snowdrifts. At times it was necessary to make great efforts in order not to fall out of the sled, but the Lord kept us and we arrived safely at Brest.

After talking over the situation with the brother who works for the Lord in the town of Brest, I learned that he has a large parish, much more than he can take care of alone. It is necessary to keep visiting the believers, and meetings must be held in new places. The brother asked me to move over to Brest and help in the Lord's work, both in the town and in the outlying district. I fully agree with him that I could do a more fruitful work for the Lord if I lived there, but I could not give him a definite answer, as it requires more money to live in a large town. Room rent is higher, food and heat cost more, to say nothing of clothing and shoes. In a small town we can turn our clothes inside out, when one side gets badly worn, and if there were a third side to them we would also use that one!! In a large town, a preacher cannot dress thus. I would be glad to move there, for the sake of the Lord's work, and my wife, too, would have no objection, but more funds would be needed and they can give no assistance along that line. I cannot put myself into living conditions that are worse than those I am in at present.

Feb. 29. There was a change in the weather and the snow melted rapidly. After dinner, I started for a village 15 kilometers away. I visited a family along the way, reaching the place just in time for the meeting. The people were all astonished to see me, asking how I could come when the road conditions were so bad, as the deep snow seemed to vanish under one's feet, only to be replaced by water. Although I was very tired, yet I was very thankful to have arrived safely and we had a happy evening meeting. In the morning, we had another blessed meeting, with breaking of bread, which they had not had for a long time, owing to the adverse weather conditions. Many thanked God, with tears in their eyes, for permitting them to have that joy. That evening, though extremely tired, I reached home safely and found rest in my bed.

Throughout the entire month, I had to struggle with the forces of nature, for the sake of serving God and my neighbor. Now I can boldly say, "Hitherto hath the Lord helped us." The future depends on God—it will be as He will show and permit it to be. The question of my moving to Brest is on my mind constantly. It is as though some inner voice kept saying to me, "Will you really refuse this?" I remember how I wrote you before, in giving you my autobiography, that the Lord Jesus appeared to me in a vision, while I was sleeping, and sent me to preach the gospel—but He did not say anything about funds. Also, the prophet Jeremiah says in chapter 26: 12, "The Lord sent me to prophesy (in Russian—to preach)." Recognizing my own weakness before Him, and acknowledging His greatness and might, I beg Him that He, the merciful One, will have pity on me and, if it is His will that I should live over there, send me the necessary funds for moving and for increased living expenses. He will show me what to do.

Albania Calls

By Rev. P. B. Kennedy
(Albania)

WE READ in the tenth chapter of the Acts of the Apostles that our risen Lord graciously called the Apostle Peter from his place of prayer to take the message of salvation to the Roman centurion, Cornelius, who himself, according to his light, was "reaching out if haply he might find God." It might be said that this bit of Scriptural history is finding an interesting parallel in the evangelical mission work in Albania today. While marked political changes are taking place and Albania is seeking to become more independent, and to unify her 615,000 Mohammedans, her 200,000 Greek Orthodox, and her 100,000 Roman Catholics, yet at the same time there are those who are inquiring the way of salvation. But, as the apostle said, "How shall they believe in Him of whom they have not heard?"

Our station here consists of our fellow missionaries, Mr. and Mrs. Edwin E. Jacques, recent graduates of the Gordon and National Bible schools and members of the Baptist denomination, Mrs. Kennedy and myself (I am a member of the Presbytery of Philadelphia), and Mr. Nikolla Cheno, our young Albanian preacher, graduate of St. Andrae Bible School, Austria. Mr. Cheno was received

into our Evangelical Mission on confession of faith in November, 1924.

Mr. and Mrs. Jacques have been in Albania three years and have learned the language well. We are very grateful to God for them. They are now in America on furlough and can be reached at 650 Stevens Street, Lowell, Mass. They have been filling speaking engagements in the New England area, as Mr. Jacques has been taking post graduate work at Boston University.

"A great door and effectual" is opened unto us here in Albania. With its three branches of religion, of which the Moslem is the largest, it continues to present a varied field, which is a special challenge to evangelical Christianity. As Dr. Zwemer has said, "To reach the Mohammedan world is, humanly speaking, an impossible problem." In a very real sense, Albania, as one of the centers of Islam, is strengthening itself and becoming better and better organized.

The Albanian Moslem is a type by himself. This religion, brought into the country by the conquering Turk before the fall of Constantinople, is entrenched in the lives of its adherents. Yet it is noted that the educated youth are breaking away from the religion of their fathers and might be attracted to Christ, if the type of Christianity seen in the lives of fellow-Albanians showed forth the spiritual power of our risen Saviour. Faced with mere materialism, such youth are wandering away from all shepherd care and are in danger of spiritual starvation. Our greatest resource is prayer.

The people here are quite poor. Formerly, many Albanians went to Russia, Turkey, Egypt Greece, and elsewhere, but now it is almost impossible, as it is also difficult for them to come to America. Formerly, the children had some Bible instruction in the Greek schools, but now, as we have the separation of church and state, the children receive no religious education in the day schools and the church is quite incapable of teaching them. In fact, they are being taught fanaticism in worshiping objects and places instead of the Lord Himself.

It is nearly three years since the government saw fit to close our school. We are grateful that we are permitted to carry on our Sunday services, to sell or distribute the Scriptures, and to do personal work. We visit in the villages, making and receiving many calls, and distributing Christian literature and Scripture portions. We must push on in this great work of opening God's Word to this people. Our two weeks of special meetings at the opening of this new year were well attended.

We are having larger attendances at our Sunday morning and evening services. Our Christian Endeavor society and Sunday School teachers have been sewing garments for the poor. Every day, people are coming for counsel and help. There were several Mohammedan men here this morning and three or more Mohammedan women. A friend sent Mrs. Kennedy five dollars, and she handed it to one of these Mohammedan women this morning to help her bright young son to continue his studies in the Normal School. She is a faithful witness for our Lord. As the hymn says, "The morning light is breaking." All these contacts are being used by us to His glory.

Our printed weekly bulletin of more than five hundred copies per issue, which contains good Christian articles translated into the Albanian language and also comments on the Sunday School lesson, is very much appreciated. This takes considerable of Mrs. Kennedy's time.

Last Sunday I preached on the proofs that the Holy Spirit came on the Day of Pentecost. We are happy that God has given us proofs that He is working in the hearts of many. United prayer accomplishes things. Will you not all, with us, be "all together in one place," the place of prayer? We long for real decisions for Christ. What joy if the Lord would add to us "daily such as should be saved.'

"The isles wait for Thy law" and Albania waits! The field is very large and this is the only station. Let us prayerfully ask our friends to lift up their eyes and look upon the harvest and pray with us that the Lord of the harvest may thrust forth laborers into His harvest. Might we not pray together that the Lord may bless this Mission in raising up consecrated, efficient Albanian workers. We seem to be the only representatives in the whole country where the Lord is being upheld in exposition, life, and service. We must pray that the work of this Mission may not only be allowed to continue, but be strengthened and enlarged.

We are upholding Mr. and Mrs. Jacques in both our private and public prayers. Mrs. Kennedy joins me in grateful greetings, thanking you for your kind cooperation in this difficult task for Him.

A CALL TO PRAYER FOR POLAND

By A. Przeorski
(Converted Priest)

IN THE summer of 1926, I was deeply impressed with Proverbs 29:18: "Where there is no vision, the people perish." I was moved to pray earnestly about a vision for my own people, according to the Lord's will. About the same time I was led into a life of deeper prayer. Seeing that I can do but little, and that I am far short of what I am longing to do for the Lord's glory, I was led to commence to do only one thing. I was enabled by the Lord's grace to occupy myself in the ministry of prayer. From that time on, my own spiritual life was strengthened, sweet fellowship with the Lord was enjoyed, and His love steadily entered my heart in a remarkable way.

Another peculiar impression on my heart was wrought while reading a book by Gordon Watt: "The Meaning of the Cross." The last sermon was pivotal to me. I meditated on those heart-searching words: "These are they which follow the Lamb whithersoever He goeth." I was led again to look into my consecration to the Lord. It was in January, 1921, that I had resolved for full-hearted, permanent and entire consecration to Jehovah, the Almighty God of Abraham, Isaac and Jacob. From that time on, I endeavored to live a consecrated life, with the Lord's help and blessing. However, notwithstanding my sincere and never-revoked consecration, those words, "Follow the Lamb whithersoever He goeth," caused in me for a while something like heart trembling. After a brief time of hesitation, I looked in the Scriptures for proof that this call was really for the present time. I went on my knees and, taking the words of Matt. 4:19 and Mark 1:17 as the Lord's sure promise, I prayed, with tears: "Lord, I am ready to follow Thee humbly, wherever the Lamb goes. Grant me, in Thy kindness, the promise to become a fisher of men."

I believe the Lord granted my request. Could He do otherwise? My conversion had taken place through the reading of John 15:1-6. This was in March, 1915. From that time the Lord gave me a few precious souls; but what is that in view of the perishing millions? I prayed that the Lord would cause a great gospel movement to take place in Poland, and I gladly offered myself to Him as one of His weak instruments to that end.

I want His will to be done through me, whatever that may be. I do not know how many souls the Lord will give me yet during my earthly life, but I feel that He gave me a new vision about perishing souls, and wants me to win them for Him.

I understand that we must give ourselves first of all to earnest prayer before the Throne of Grace. This is what I am now doing, but is this only *my* duty? I believe it is the duty of all the church. I am fulfilling only the Lord's will by calling His people, and especially those who know something about prevailing prayer, in Poland and abroad, to give themselves to earnest prayer for my nation. If the creation of the world may serve as a picture of what is going on in spiritual realms, then there must come the Word of the Lord also for Poland: "Let there be light," before a great movement can begin.

I beg you, brethren and sisters in the Lord, to pray earnestly with me, that the Word of God may be sent out, that souls may be reached and won for Him who is worthy of all praise and glory.

IN BORDER LANDS

By Ivan Moriakoff
(Esthonia)

I AM at present holding meetings in the village of Lebez. There is a new theater here, which is used by the peasants for entertainments and dances, and the people are divided, some going to the theater and some to our services.

It gave me special joy to have in our meeting recently, a group of gypsies. They were specially attentive to the message, and one young gypsy woman in particular seemed deeply affected.

As I go from village to village on dark nights, it is necessary for me to carry a lantern, as I am in danger of being attacked by evil people or those who do not like our evangelical preaching. The priests of the Greek Orthodox church are sometimes very bitter in their opposition.

In general, we continue to have success in our meetings, which seem to attract the people. We have more sympathizers than our adversaries have. Some time ago, the Greek Orthodox priest came to our meeting, having been persuaded to come by his parishioners. After hearing us, he said he approved our preaching from God's Word. He seemed to be friendly toward us, but soon he began to tell the people that there is no better religion in the world

than that of the Greek Orthodox church. We had no trouble, however, as he soon left the village. Some of his parishioners became our friends.

In certain villages, the priests are now establishing what they call "Christian Society of Young People." They are trying to give the people something of real Christianity. Recently they got some Gospels and Testaments from me, even paying for them.

Our brother Mosherenok visits us regularly and preaches God's Word in its purity. He is gladly welcomed by the people. Please remember us in your prayers. It is beyond my power to properly express my appreciation of your generous help.

HARD, DIFFICULT SOIL

By C. Marvakoff

(Bulgaria)

I AM still doing the work of an evangelist among the Pomaks. I really have nothing new to write. In this work one meets unexpected difficulties, and they are a hindrance to the spread of the gospel.

The Pomaks are a very friendly people. One can approach them and give them the gospel message, and they like to listen as you bring them the Word of life, but they do not lay it up in their heart and give it serious consideration, letting it convict them of sin. For this reason, they are not taking a stand as believers in Christ. The trouble is that they are not able to read and write, and they think the words we speak to them are merely our own thoughts. Their ignorant, fanatical minds form the main hindrance to their finding the way of salvation in Jesus Christ.

These hindrances seem too great for them to overcome, but "the things which are impossible with men are possible with God." We, who serve Him, will pray that He may overrule all these hindrances and make the way of salvation plain to these people, in His own time and way.

Another hindrance is the difficulty in reaching the Pomak women, who are excluded from both schools and churches. They do not gather together in any religious meetings, and you can see how difficult it is to reach them. Our hope, however, is in the children, who are going to school. We distribute little books among them and keep on very friendly terms with them, and we hope our Lord will work through them. Did He not say, "Suffer the little children to come unto me, and forbid them not?" I am praying that our Lord's will may be done among these Pomaks. I use every opportunity to give them the gospel, and am looking forward to the time when our Lord will draw them to Himself.

Constantine Marvakoff

FORM OF BEQUEST

I give and bequeath to the **American European Fellowship, Inc.**, a Corporation formed under the Laws of the State of New Jersey, and located at 156 Fifth Avenue, New York, N.Y., the sum of ..... and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors.

In New York and some other States a will, to be legal, must have two witnesses. Checks may be made payable to E. N. Sanctuary, Treasurer, American European Fellowship, for either Gentile or Jewish Missions.

Statement of Receipts for March, 1936

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